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EAST AFRICA

C.M.S. Stations underlined

C.M.S. MISSIONS IN EAST AFRICA

CHAPTER I

THE COUNTRY AND ITS PEOPLES

THE term 'East Africa,' as ordinarily used, means only the middle section of the east coast. It may be said to include from Cape Guardafui to the mouth of the Zambesi. If it be allowed to reach inland to long. 30° E., it includes the highest mountains and largest lakes in the whole continent, and the sources of three of the four great African rivers.

Zanzibar and Mombasa

The two places in this territory most closely associated with missionary work are Zanzibar and Mombasa. Each of these familiar names stands for both an island and a town. Zanzibar Island is the largest on the whole coast, being 55 miles long and 20 broad. The population is estimated at 150,000, of whom 50,000 are in the town of Zanzibar. Mombasa Island is only between two and three miles in diameter, and lies in an inlet of the sea, some 150 miles to the north of Zanzibar. The town is on the eastern shore of the island, only half a mile from the mainland, and has a population of about 30,000, which, like that of Zanzibar, consists mainly of Swahilis and Arabs, with a number of Hindu traders. Zanzibar and Mombasa are the headquarters of the Universities' Mission and of the C.M.S. respectively.

The peoples of East Africa

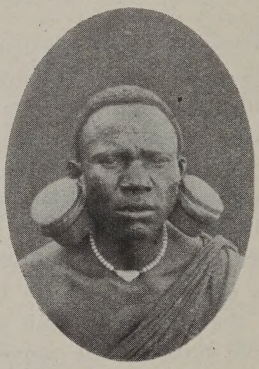
The dominant people on the coast are a mixed race, called Swahilis, resulting from the mingling of the Arabs with the Bantu tribes. Besides the Swahilis and the Bantu tribes

A SWAHILI OF THE COAST

proper, there are certain non-Bantu tribes, of which the best known are the Masai and the Wagalla. The population of the British East Africa Protectorate also includes some 25,000 Asiatics and 2,000 Europeans and Eurasians.

The religion of the majority of the Swahilis of the coast is Mohammedanism of the Sunni or orthodox school; but the Mohammedans who have immigrated from India mostly belong to the Shiah school of Mohammedanism, i.e. they believe that Ali was the rightful successor of Mohammed, and that Husain, his son, who was killed while fighting for what he regarded as his rights, was a martyr.

Their religions



A MVUMI MAN

Those natives who have not embraced Islam undoubtedly possess some knowledge of the One True God, but the main objects of their worship are the spirits of the departed, in whose honour feasts are held, and to whom sacrifices are offered. There is a great belief in demons, some good and others evil, who are supposed to inhabit rocks, caves, streams, trees, animals, human beings, etc.; and also in fetishes. A fetish is anything, alive or dead, which (without being divine or even demon-possessed) is supposed to possess a supernatural power over life or destiny.

A KIKUYU WARRIOR

The work of the Mission is carried on in three of the seven provinces into which the British East Africa Protectorate has been divided for administrative purposes, viz., the Seyidie, Ukamba and Kenia Provinces, and also in the countries of Ukaguru and Ugogo, which are situated in German territory.

CHAPTER II

THE FIRST MISSIONARIES

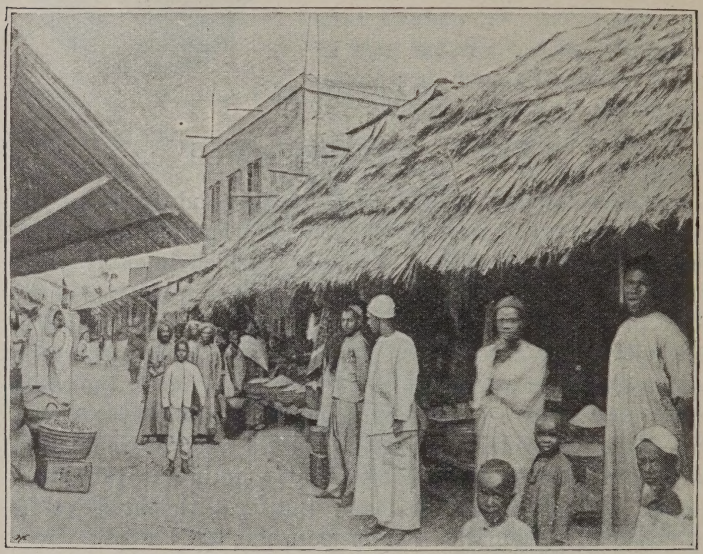
The first missionary

IT was on January 3, 1844, that Johann Ludwig Krapf, the first missionary to East Africa, landed at Mombasa. He had been trained in the Basle Seminary, which in early years supplied many able and devoted German missionaries to the C.M.S.; was accepted in 1836 by the Society; and sent out in the following year to Abyssinia. That Mission met with little success, and an attempt made by Krapf to reach the great Galla nation by way of Abyssinia failed also. It was with the hope of reaching the Wagalla by another route that Krapf, in 1843, took passage with his wife in an Arab vessel bound from Aden to Zanzibar. But for a violent storm, in which the missionaries nearly perished, they might never have seen Mombasa at all. But the vessel which picked up the passengers on board the sinking ship took them back to Aden, and the trading-vessel on which they embarked a few days later stopped at port after port along the East African coast, and gave Krapf an opportunity of gaining information about the country. He spent only a few hours at Mombasa, but he was much struck with the place, and returned thither in May, after a visit to Zanzibar, determined to make it the base of his new work.

On his arrival he commenced the study of Swahili, but

Death of Mrs. Krapf

was immediately interrupted by sickness and sore trial. Both he and his wife were attacked by fever, and the latter succumbed, after witnessing to her Mohammedan attendants of that Saviour, Christ, the Son of God, through Whom she could meet death in perfect peace. She was buried on the mainland close to where Frere Town now stands, and a day or two later her little infant was laid in the same grave. In his deep sorrow and loneliness, Krapf did not allow himself



PART OF THE BAZAAR, MOMBASA

to be disheartened. He wrote to the Committee the prophetic words :—

Tell our friends that there is on the East African coast a lonely grave of a member of the mission cause connected with your Society. This is a sign that you have commenced the struggle with this part of the world ; and as the victories of the Church are gained by stepping over the graves of many of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its eastern shore.

For a time Krapf remained alone in Mombasa, whence he

itinerated in the surrounding country, in the intervals diligently studying the language and making tentative vocabularies and translations. At length, on June 10, 1846, a fellow-labourer arrived, in the person of John Rebmann, who, like Krapf, was a student from the Basle Seminary, but who had completed his theological training and received ordination in England. Krapf now felt that the time had come to commence work on the mainland, and, with the permission of the chiefs of the Wanyika tribe, he and his colleague settled among them at Rabai. For two years they laboured among the Wanyika without any apparent success; but then a poor cripple, Mringe, responded to their teaching and showed great eagerness for the things of God.

Rebmann's arrival

Several important journeys were undertaken by the missionaries during the first three years and a half of their residence at Rabai, Rebmann thrice visiting Chaga, the 'Switzerland of Africa,' a fine country comprising the lower slopes of Kilima-Njaro, a mighty mountain mass, covering an area as large as the Bernese Oberland. The news of the discovery of this snow-crowned mountain excited the greatest interest when it reached Europe, but in many quarters it was received with incredulity. Krapf meanwhile went to Usambara and Ukambani, and also explored down the coast as far as Cape Delgado. When in Usambara he often used to go behind a large tree at a little distance from the village, in order, he wrote, 'To pray that the Redeemer's Kingdom might soon be established in these heights, and that His songs might be heard on these lofty hills; and in full reliance on the promises of God I took possession of the pagan land for the militant Church of Christ.'

Krapf's faith

In June, 1849, two new missionaries arrived, the Rev. J. Erhardt and Mr. Johannes Wagner, but the latter quickly succumbed to the climate. In the following year Krapf returned to Europe, partly to recruit his health, but also to lay before the Committee of the Church Missionary Society his plans for the extension of the Mission, in which Prince Albert, who received him, evinced the greatest interest. The

C.M.S. Committee entered heartily into his proposals and suggestions, one of which was the establishment of a chain of mission stations to reach across Africa from east to west.

The first convert

In six months Krapf was on his way back, accompanied by two ordained missionaries and three mechanics, all Germans. On arriving at Rabai he found that the cripple Mringe, who had been baptized in November, 1850, had died in the following month, but that another convert, Abe Gunja, had been won for Christ. Again, however, as at the beginning of the Mission, sickness and death fell upon the little band. The new labourers were seized with fever. The missionary Pfefferle quickly succumbed to it, and was buried in the newly-purchased ground. 'The first resident,' wrote Krapf, 'of the new mission-ground is a dead person of the missionary circle; our God bids us first build a cemetery before we build a church or dwelling-house; showing us by this lesson that the resurrection of East Africa must be effected by our own destruction.' Others of the new workers were compelled to return to Europe, but the faith and courage of Krapf never failed. 'The idea of a chain of Missions,' he wrote, 'will yet be taken up by succeeding generations, and carried out; for the idea is always conceived tens of years before the deed comes to pass. This idea I bequeath to every missionary coming to East Africa.'

Krapf soon resumed his missionary journeys, in the course of which he suffered great privations, at one time actually being obliged to appease his hunger with gunpowder, at another time with ants. The hardships which he endured undermined his health, and no reinforcements being forthcoming, he returned home to discuss with the Committee what should next be done.

Retirement of Krapf

Thus far the East Africa Mission had been attended with but little success, but the C.M.S. Committee resolved to continue their efforts, and appointed another missionary to proceed thither with Dr. Krapf. The latter, however, first proceeded to Abyssinia, and he met with so much fatigue and hardship on the journey that he felt himself utterly incapable

of resuming his labours in the tropics, and returned to Germany. There he still busied himself for the cause of East Africa, preparing vocabularies, grammars, dictionaries and translations of various books of the Bible, in the different languages spoken there.

Rebmann, meanwhile, remained at Rabai, continuing at his post for twenty-nine years in all. Though enfeebled in health and totally blind, the aged missionary never thought of giving up his work, and in 1873 Sir Bartle Frere found him deep in his linguistic studies. A couple of years later he bade farewell to the country where he had laboured so long, returning to take up his abode close to his old fellow-labourer at Kornthal in Wurtemberg. There Rebmann passed away on October 4, 1876. Krapf did not long survive his former colleague, for he was called to his rest on the eve of Advent Sunday, November 26, 1881. A friend had been spending an hour with him, and their conversation was upon the Second Advent. Krapf went to his bedroom apparently as well as usual, and was found the next morning, kneeling motionless by his bedside. His spirit had taken flight, and the devoted servant had entered into the joy of his Lord.

Holding the fort

Like Livingstone, Krapf and Rebmann were pioneers ; like him, they saw little direct fruit of their labours in the conversion of souls ; but, as in his case, the indirect results have been immense. Their linguistic work was important. They were the first to reduce the East African languages to writing, to compile manuals and vocabularies, and to translate portions of Scripture, although much of their work has since been superseded by that of Bishop Steere, of the Universities' Mission, and others.

Linguistic work of the early missionaries

Over and above all this, their travels and researches opened a new chapter in African exploration. It was in consequence of their accounts of a great inland sea, stretching from the equator to lat. 12° S., of which they had heard from the natives, that the expedition of Burton and Speke was sent out in 1857, with the result of the discovery, not of one huge sea, but of two smaller though still magnificent lakes :

Geographical discoveries

first, Tanganyika, by both Speke and Burton, and then (July 30, 1858*) the 'Sea of Ukerewé,' by Speke alone, who gave to it the name of the Victoria Nyanza—'Nyanza' meaning lake. On that occasion he only saw the Victoria Nyanza at its southern extremity, but subsequently he explored it and ascertained that the waters of the Nile issued from it, thus solving a problem over which geographers had long puzzled.

MOMBASA CATHEDRAL, FROM BISHOP'S COURT

These and other wonderful explorations, which have exercised so great an influence upon the fate of Africa, may, as we have seen, be ultimately traced to Krapf and Rebmann. Now Krapf and Rebmann were before all things missionaries. 'We came to Africa,' wrote the latter in 1855, 'without a thought or a wish of making geographical discoveries. Our grand aim was but the spreading of the Kingdom of God.' But God's words to Solomon are applicable to them—'Because

* This is the date of Speke's seeing the southern inlet called Jordan's Nullah. He first saw the broad expanse of the Nyanza itself on August 3.

thou hast asked this thing, and hast not asked for thyself [fame and honour] . . . behold, I have done according to thy words . . . and I have also given thee that which thou hast not asked.'

CHAPTER III

A WIDENING CIRCLE

We have seen that though Krapf originally resided at Mombasa, his work there was merely of a provisional nature, and that in 1846 he went with Rebmann to Rabai.

Both Abe Gunja, mentioned as found by Krapf at that station when he visited it in 1851 (p. 8), and his son were admitted into the visible Church by Rebmann, at Whitsuntide, 1860, and at the following Easter four more persons were baptized. But there were few other converts. For many years the record of the station, the only one in the Mission, was practically of literary work alone, and at the end of December, 1871, the number of African Christians, including children and candidates for baptism, was only fourteen.

The first extension of the Mission was brought about by the slave-trade between the territories of the Sultan of Zanzibar and the ports on the Persian Gulf and the Red Sea, whither slaves were taken for use in Persia, Arabia and Egypt.

Suppressing the slave-trade

In 1845 a treaty had been extorted from the ruler of Zanzibar, which gave liberty to British cruisers to seize and confiscate slave-trading vessels. The slaves rescued by these cruisers were taken to Bombay, and the Government put many of them under the charge of the Church Missionary Society at Nasik, where not a few became Christians. But the coast-wise trade along the hundreds of miles of coast appertaining to Zanzibar was still permitted; so that slaves brought from the south could be conveyed with impunity to

the northern ports, and thence it proved an easy task to run the blockade and reach the shores of Arabia.

Sir Bartle Frere's mission

The reports and journals of Livingstone first aroused England to a sense of the shocking miseries inflicted on Africa by the traffic in human flesh, and in 1871 a Parliamentary Committee was appointed, which collected and presented the most terrible evidence concerning the horrors of the East African slave-trade. In consequence of these revelations, Sir Bartle Frere was sent in 1872 on a special mission to Zanzibar, where he negotiated a treaty which entirely abolished all carrying of slaves by sea, closed the notorious slave-market at Zanzibar, provided for the protection of liberated slaves, and forbade all British subjects (including, of course, Hindu traders) to possess slaves at all. On his return to England Sir Bartle Frere urged on the C.M.S. the importance of developing its work on the coast, and advised the establishment of a settlement at Mombasa for the reception of liberated slaves. The death of Livingstone, which occurred shortly afterwards, gave an extraordinary impetus to all missionary enterprise in East and Central Africa, and a large special fund was raised which enabled the Society to plan a great development of the work.

In the autumn of 1874 the Rev. W. S. Price, the very missionary who had formerly been in charge of the mission station at Nasik, and had himself brought up Livingstone's 'Nasik boys,' was sent to Mombasa; and thither, also, were brought from Bombay some 150 other of Mr. Price's old African *protégés*, most of them Christians, to form the nucleus of the new colony.

Frere Town founded

A suitable tract of land having been secured on a small promontory jutting out from the mainland, close to Mrs. Krapf's grave, about a mile north of the town of Mombasa, a settlement was formed, and named Frere Town, in honour of Sir Bartle Frere. In the next year the first batches of freed slaves, rescued by H.M.S. *London* and *Thetis*, were landed at Frere Town, and many others were afterwards received.

Mr. Price did not long remain in charge, but in 1881 he

revisited the station and was greatly impressed with the contrast between what he then beheld and the condition of the place when he first went out. He wrote: 'Then, where Frere Town now is, was nothing but wild jungle; while now, in spite of the Devil and all his works, it has all the appearance of a field that the Lord hath blessed.'

Most of the ex-slaves, and many Wanyika, have become baptized Christians, and numerous testimonies to the efficiency of the work have been borne, unsought, by naval officers and others who have inspected it, and by the British consular authorities on the coast.

Extension to the Giriama Country

Leaving to a future chapter the story of the work in what is now German East Africa, our attention is now called to an extension of the Mission to the north. It happened in this wise. The establishment of Frere Town was followed by considerable advance at Rabai, where a church was built in 1877, many adults were baptized, and before long one thousand persons were reported as under religious instruction. Among the new converts were several natives of the Giriama Country which lies north of Rabai. Some years previously one of the natives, named Abe Ngoa, driven from his own country for witchcraft, became attached to Mr. Rebmann, and embraced the Christian faith. Having in a drunken debauch wounded his wife so as to cause her death, Abe Ngoa was filled with remorse, and was practically banished to India; finding no rest there, he was sent back again to Africa, and retired to the jungle, where he built himself a hut in a tree and lived in solitude. One day some hunters met him, and he spoke to them of God. These men brought others to hear the wonderful words, and they persuaded Abe Ngoa to come and live with them to be their teacher. The result was that, although he had nothing but the Gospel of St. Luke, a catechism which Rebmann had taught him to read, and the remembrance of what he had learned from his teacher, a little band gathered round him who gave up their superstitions, 'joined the Book,' and were baptized. On the Rev. W. S. Price's first arrival at

the coast, three other Wagiriama came to visit him and asked for baptism. Without further knowledge he could not grant their request, but in June, 1875, he sent to Giriama a native catechist, who found the number of inquirers increased and showing the greatest eagerness to hear more of the Gospel. Not long after, some of them came down to Rabai and were baptized, including the chief of the community, Abi Sidi.

When Mr. Price visited the Giriama Country in 1882, he found that Abi Sidi had settled at a place called Fuladoyo, with a little band of the African Christians, and here the community was increased by the arrival of a number of runaway slaves from the coast, who settled down under the presidency of Abi Sidi, and 'joined the Book.' It was important that the Mission should not be identified with this irregular, though interesting, settlement, and a place was chosen for a C.M.S. station on Mwaeba Hill, to which was given the name Kamlikeni ('Come to the hill and praise God for the book'). That place, however, has rarely had a resident European missionary, but in 1890, Jilore, which lies some thirty miles to the north-east, was occupied.

Occupation of Sagalla

About the same time that Mwaeba Hill was occupied advance was made also in a north-westerly direction from Frere Town, and a station was established at Sagalla, on the Ndara Hills, in the Taita Country. Soon, however, a terrible famine, attributed by the neighbouring tribes to the presence of the foreigner, scattered the whole population and compelled the missionary, Mr. J. A. Wray, to retire temporarily. On his return in 1886 the people at first showed great readiness to listen to the Gospel, but before long hostility developed. On three successive days the mission-house was surrounded by parties of armed natives who charged the missionaries with having caused the late famine, and with the intention of bringing another; and for a time the workers were in imminent danger. The peril passed, but the missionaries met with so little success in the work that in 1890 they vacated the station. Five years later, the attitude of the people having changed, Mr. Wray resumed his old work. He was warmly welcomed;

the natives to the number of 300 or 400 flocked to the services which were held on Sundays in the open-air; and they gave evidence of their sincerity in expressing a desire for instruction by presenting to the Mission a hill on which the missionary's house might be built. It was regarded as a holy place, because upon it grew the sacred ebony-tree under which their tribal conferences were held; but the people eventually joined Mr. Wray in felling the tree, and articles made from the wood were sold in England for the benefit of the church which it was proposed to erect. The firstfruits of the station were gathered in February, 1900.

A sacred hill presented to the Mission

Within a couple of years of the occupation of Sagalla work was set on foot in Chaga, a country which had as its king, Mandara, the most powerful chief in that part of East Africa. In 1878, Mandara sent an Arabic letter to the missionaries at Frere Town, begging for teachers. 'Send me a book,' he said; 'mind you don't forget it.' An Arabic Bible was forwarded, but seven years elapsed before any missionary followed it to Mochi, the capital. Difficulties with the Germans, whose flag was hoisted in the country in February, 1890, led to the withdrawal of the missionaries in the autumn of 1892 to Taveta, thirty miles nearer to the coast than Mochi and within the British sphere of influence.

Taveta

An incident which attracted a good deal of attention at the time occurred a little before the events just narrated. Mention has been made of the occupation of Mwaeba Hill and also of the progress in the work at Rabai in the 'eighties. There can be little doubt that the same cause, viz., the advent of runaway slaves, was largely responsible for the latter as well as the former. The missionaries at Rabai found it impossible to prevent strangers from settling at the stations, or to distinguish between runaways and free men desirous of coming under the instruction of the Mission. These runaways, who had been for some time in possession of their freedom, refused to surrender themselves to their former owners, and determined to fight for their liberty when it was threatened. An outbreak of war seemed imminent, and Frere Town was

Ransom of runaway slaves

in hourly danger of being attacked from Mombasa. The peril was averted by the action of the Chairman of the Imperial British East Africa Company (Mr. Mackenzie) who paid the ransom for every one of the runaway slaves.* On New Year's Day, 1890, the papers of freedom were publicly presented at Rabai to 1,422 persons, of whom probably some 950 were connected with C.M.S. stations alone.

But the trials of the Mission were not yet over. Several

A SINGING CLASS AT A MISSION SCHOOL.

Tumult and sickness

Arab Swahili chiefs rose in revolt against the administration in the summer of 1895. In November they attacked Rabai, burning down the house of the Rev. W. H. Jones, the African pastor, and killing several members of the congregation; and they followed this up by an onslaught on Frere Town with a force of two hundred men, in which,

* A part of this ransom was afterwards repaid by Sir T. F. Buxton and other friends of the C.M.S.

however, no one was seriously hurt. Added to the troubles through the sword were those arising from recurring famines, the weakness and instability of many of the Christians, and the gaps made in the missionaries' ranks by sickness. At Jilore, in particular, where the Rev. D. A. L. Hooper had taken up his residence in 1891, the unhealthiness of the climate was revealed. Miss Goyen, a C.M.S. missionary, and two independent workers whom Mr. Hooper had taken out with him, died within a few months of one another in 1897; a third independent worker became so seriously ill that he was obliged to return to America; and within a year or two Mr. Hooper himself was laid low, and it seemed as though he could not recover. Happily his life was spared, but he had to leave the station which has since only intermittently been occupied by Europeans.

CHAPTER IV

THE FOUR BISHOPS

Although from 1860 there had been a bishop at the head of the Universities' Mission to Central Africa, the C.M.S. Missions in East Africa remained for some time without regular episcopal supervision, and were dependent on occasional visits from Bishop Royston of Mauritius. In 1884 a scheme for the formation of a new diocese, 'Eastern Equatorial Africa,' was laid before the Archbishop of Canterbury, and James Hannington was invited to be its first head.

Bishop Hannington

The news of the death by the Victoria Lake of two of the pioneers of the Uganda Mission, which reached England in

1878, had fired the ardour of this young English clergyman, and he resolved to consecrate himself to the Lord's service in Africa. An Oxford man, he was then thirty years of age, athletic, with a keen eye, sure foot and ready hand, and with an adventurous spirit and scientific tastes. He was at that time in charge of St. George's, Hurstpierpoint, a chapel built by his father, which had been made over to the rector of the parish as a chapel-of-ease to the church. His ministry there was much blessed.

His first visit to Africa

But just then the way was not open for him to go. For nearly four years he waited for God to make His will clearly known. Then he offered himself to the Church Missionary Society to go out for a time, not definitely giving up his church meanwhile, and in May, 1882, he sailed for the east coast of Africa, commissioned to lead a fresh party of five missionaries to Uganda and the stations on the road thither.

It took Hannington and his colleagues, with their caravan of some hundreds of porters, four months to reach the Nyanza from the coast. Hannington never spared himself, and exposure to damp, bad water, and other privations, brought on repeated and serious attacks of dysentery. Again and again his brethren advised his going back; but his strong feeling that the leader of the party must set an example to the rest in courage and endurance, led him to persist, until, seeing that 'to remain was but to burden them and to die,' he suffered them to send him back. On the journey to the coast he was worse than ever. Twice the Africans who carried him in a litter laid what they thought to be his lifeless body on the ground and left it; but both times he succeeded in crawling after them, and he reached England safely and with health renewed by the voyage in June, 1883. One of his first acts was to consult the doctors as to the prospects of his returning to Africa. Their ultimate verdict was favourable, and although he resumed his ministerial duties at Hurstpierpoint, his heart was still in Uganda, and he asked the Society to send him back.

Consecration of Bishop Hannington

On St. John Baptist's Day, June 24, 1884, James Hannington was consecrated as Bishop in 'Eastern Equatorial Africa,' and six months later he landed at Frere Town. 'A thousand people,' he wrote, 'were on the shore; guns were fired, horns were blown, women shrieked and laughed and cried. Altogether there was a grand welcome. The moment we could get a little quiet we knelt down and thanked God, from Whom all blessings flow.'

It is needless to detail his incessant occupations and journeys during the next few months. With all his modesty he confessed to having done 'an amazing amount of work.' On Trinity Sunday he held an ordination at Frere Town, at which the first two natives of East Africa connected with the C.M.S. to be admitted to Holy Orders, viz., William Henry Jones and Ishmael Michael Semler, both of them rescued slaves, were ordained.

His last journey

At length, on July 22, 1885, Hannington started on his most important and (as it proved) his last expedition. His project was to travel to the Victoria Nyanza and Uganda by a direct route north-west from Mombasa, past Kilima-Njaro, and through the country of the fierce Masai tribe. The perils of the road were safely surmounted, and the Bishop reached the north-east corner of the great Lake, and thence went on to Busoga, which lies to the east of Uganda, separated from it by the Nile River as it flows out of the Victoria Lake There he was arrested by the orders of Mwanga, the king of Uganda, and after being kept a close prisoner for a few days was taken out and put to death.*

Bishop Parker

After earnest and careful search for a man to fill the place of Bishop Hannington, the choice at length fell on the Rev. Henry Perrott Parker, a Cambridge graduate, who had already laboured in the cause of the Society for some years, first in Calcutta, where he was Secretary of the Corresponding Committee, and afterwards among a hill tribe in the Central Provinces of India. He was consecrated on St. Luke's Day, October 18, 1886; left England on November 3; and before

* See *The Wonderful Story of Uganda*, by the Rev. J. D. Mullins, published by the C.M.S., pp. 35–38.

the year closed had visited Zanzibar, Rabai and Kisulutini, and the Giriama Country.

After some further travels in the coast districts the Bishop, on June 27, 1887, set out on a journey to the Lake, accompanied by Mr. Blackburn, one of the missionaries who went out with Hannington in 1882, and who had returned to England to recruit his health. The party reached Usambiro, at the south end of the Lake, on November 7. Early in the new year Mr. Blackburn was taken suddenly ill and died, and a few days later Bishop Parker was seized with sickness, and within twenty-four hours was called to his rest.

For two years the post left vacant by his death remained unfilled. Earnest prayer was made that the right man might be found, and at length the attention of the Committee was directed to the Rev. Alfred Robert Tucker, Curate of St. Nicholas's, Durham, under the Rev. H. E. Fox, afterwards the Hon. Clerical Secretary of the C.M.S.

How Bishop Tucker was called to the ministry

Speaking in 1902, Mr. Fox told the story of Mr. Tucker's call to the ministry. He said:—

> Five-and-twenty years ago a young artist was engaged in painting a picture, which he hoped would find a place in the Academy. It was the figure of a lonely woman struggling up a street in a wild, stormy night, the sleet driven by the wind into her face, a little baby at her bosom. And doors and windows were shut in her face. The picture was called 'Homeless.' As the man painted it and the artist's imagination filled his soul, it seemed to come to him as a living reality, and he put his brush down and said, 'God help me! Why do not I go to lost people themselves instead of painting pictures of them?' Then and there he consecrated himself to God. He went to Oxford University, and in due course he entered the ministry. He worked in the slums of one of our great western cities and fought the Devil and drink, as few men have done, for two years. Then there came a change in the ministry of the Church; I heard of him and asked him to come and work with me at Durham. Never had a man a better brother-worker than I had for five years in him. But the first thing he said when he came was, 'I am not going to stop with you very long. I want to go

to that part of the world where men seem to be most lost. I have come to the conclusion that East Africa is the place where I am the most wanted.'

With this idea in his mind, Mr. Tucker wrote to the Committee asking if there was any opening for him in East Africa, and though they had previously hesitated to nominate him as

AN OPEN-AIR PREACHING

Bishop Parker's successor, they felt that this was the hand of God, and invited him to assume the leadership of the party shortly to start from the coast to reinforce the Uganda Mission. His name being brought before the Archbishop of Canterbury, the latter at once agreed to his appointment as Bishop; and on April 25, 1890, he was consecrated at Lambeth Parish Church, and the same evening started for Brindisi to catch the mail steamer.

Division of the diocese

As time passed Bishop Tucker found that the claims upon him of the growing work in Uganda were so great that it was difficult for him to give to the coast districts the attention which they required. Accordingly steps were taken to arrange for a division of the diocese, and in 1897 they were successfully completed; that portion of the original diocese which fell within the Uganda Protectorate becoming the diocese of Uganda, and the remainder the diocese of Mombasa. The eastern boundary of the Uganda Protectorate has since been moved westward. Bishop Tucker elected to retain the interior division, viz., the diocese of Uganda, under his own episcopal supervision, and on June 29, 1899, the Rev. W. G. Peel, formerly a missionary of the Society in South and Western India, was consecrated Bishop of Mombasa.

Bishop Peel

CHAPTER V

EXTENSION INLAND

During the first fifty-five years of the Mission, i.e. up to the date of Bishop Peel's appointment, the work in British East Africa was chiefly confined to the coast districts, the only stations in the interior being one in the Taita Country and another in Taveta. Now, however, the cords were to be lengthened. Within a year of his consecration Bishop Peel succeeded in visiting every part of his diocese in which the C.M.S. was at work, and made arrangements for a large extension of the Mission. New stations were opened in 1900 at Mbale, in the Taita Country, and at Kabete, in Kikuyu, rather more than 300 miles from Mombasa and some 6,000 feet above sea-level; Kaloleni, ten miles from Rabai, on the border of the Giriama Country, received resident women missionaries in 1904; Wusi, in the Taita Country, was occupied in the following year; and Nairobi, 326 miles from

Stations opened in the interior

the coast, the headquarters of the Uganda railway and now the capital of the Protectorate in 1906. The chief extension, however, has been in the Kenia Province, which contains a large population. After a tentative beginning at Fort Smith, close to Nairobi, in 1900, five stations have been occupied viz., Weithaga (1904), Kahuhia (1906), Kabare and Embu (1910), and Ndegwa's (1912). Some features of the work at these centres call for notice.

In the first place, there have been no large ingatherings such as those which have characterized the Uganda Mission. In the latter country the prevalence of the feudal system has brought it to pass that the adherence of a chief to Christianity has been followed, as a rule, by that of many of his followers. In the British East Africa Protectorate the influence of the chiefs is also considerable, but their attitude towards the Mission has often been marked by fickleness, and sometimes by persistent antagonism. An example will help to explain the position.

Influence of the chiefs

In the year 1902 Karori, an important chief in the Kenia district, brought his two lads to Mr. (now the Rev.) A. W. McGregor, and begged the latter both to teach the boys and to return with him to his country. The district was in an unsettled condition, and the British authorities would not at the time give permission for a permanent station to be opened, so Mr. McGregor had to content himself with instructing ten lads who had been sent to him by various chiefs, six of them apparently at Karori's instigation. Peace having been restored, Weithaga was occupied in 1904, Mr. McGregor taking his boarders with him. Three of them were baptized by Bishop Peel early in the following year. Among the newly baptized lads was a nephew of Karori, and on one occasion he preached in his uncle's presence on the folly of the snake worship prevalent in that part of the land, with the result that in the same week, at Karori's command, every snake temple in the district under his rule was swept away. Before long, however, this chief's attitude changed. Jealous, apparently, of any power in the country besides his own, his apprehensions

were aroused by the growing influence of the Mission, shown by the presence at the service every Sunday morning of from 500 to 600 people. He began to oppose the work. Chiefs who attended the services regularly without his permission were beaten, and the lads residing with Mr. McGregor were ordered to leave the station, and when they disregarded the injunction, their parents were threatened. Karori succeeded in stirring up the antagonism of the elders of the tribe, and perhaps to his hostile influence is to be attributed the persecution by their relatives and friends to which lads were exposed if they refused to submit to certain vile heathen ceremonies. Nevertheless the success of his opposition has been but limited. Several young men, including a son and nephew and an adopted son of his, have been baptized; a few women also have been received into the visible Church; and although the majority of the people are indifferent to the Gospel, opposition is decreasing, old superstitions are giving way, parents take better care of their children, children show more love for their parents, and the sick are less neglected than of old.

Influence of medical missions

Another feature of the work in the interior has been the influence of medical missions. Kahuhia, five miles from Weithaga, was occupied by Dr. T. W. W. Crawford, in December, 1906, and within a few months 250 patients were attending the dispensary, and in-patients were so numerous that half of them had to sleep on mats spread on the earthen floor of the huts used for their reception. As many as possible of them were induced to attend the school, so that, on returning to their homes, they might not only have some knowledge of the Word of God, but also be able to read the copies of it with which they were supplied. This success led the medicine men, who saw their craft in danger, to attempt to poison some of the patients with a view to lessening Dr. Crawford's prestige, and the local chief also did his best to prevent people from attending the services; but the latter was removed from his office for robbery and extortion, and within three years of the opening of the station several persons were

received into the catechumenate. Soon afterwards Dr. Crawford was called upon to undertake fresh pioneer work, and was sent to the Embu Country, which is occupied by the Ndia tribe. Though the people were wild and barbarous, the missionaries were welcomed, and the medical work gained a friend in the local chief. All seemed to be going well; a school which was opened was attended within a few days by fifty pupils and a building erected to serve as a chapel and capable of seating 550 people was nearly filled on Sunday mornings. But a change came over the scene. As at Weithaga, the alarm of the chiefs was aroused, and, fearing lest their followers visiting Embu for medical treatment should settle there, they issued an order that in future no sick people were to go to the hospital without their permission. Later on the position again changed, owing to Kabuthi, one of the chiefs, being stricken down with rheumatism, from which Dr. Crawford was able to afford him relief.

Difficulty of reaching women and girls

A third point to be noticed is the difficulty which is experienced in reaching the women and girls, among whom work is specially called for in view of the terrible immorality which prevails—so much so, it is said, that, 'humanly speaking, it is absolutely impossible for a lad to live in the villages and remain pure in heart.' The women in East Africa are looked upon merely as the chattels of the men, to be bought and sold for so many cows or sheep; consequently it is almost impossible for a missionary to gain a real hold over the girls in the early stages of the work, unless he buys them—a thought, of course, which cannot be entertained. Moreover, the women and girls are much engaged in tilling the soil, and when they are willing to be taught, they are often prevented by their husbands and brothers, who have superstitious notions about women who 'learn to read.' Partly through the advent of the women missionaries, who have been sent up into the Kenia district, more has been done of late to reach the women.

Thus far this chapter has been concerned mainly with the extension in the interior; it remains, before leaving the work

in British territory, to glance at the developments at the older stations. Mombasa, where desultory work had been carried on for some time, was occupied in force in 1892. Open-air meetings were held, with, however, but little visible fruit, and medical work was begun at Mzizima, a quarter of a mile from the town of Mombasa, which attracted patients from long distances. One or two Mohammedans and several heathen lads from among the pupils of the Buxton High School have been baptized; a number of young men belonging to the up-country and un-Islamized tribes have also been received into the visible Church, and some Mohammedans are seeking the truth. Work is mostly pastoral at Frere Town and Rabai, but around the latter station the people, who in the past opposed a solid front of indifference to all efforts to win them for Christ, have lately shown a desire for instruction. In the Giriama Country something like a mass movement towards Christianity appeared in 1911, and at several places the people have gone so far as to build churches for themselves. This awakening in East Africa may to some extent be due merely to a desire for education, but in any case it affords a great opportunity to the Church of Christ, and it renders of deep importance the work at the divinity school at Frere Town and the normal class at Mombasa, where African agents are prepared for service among their fellow-countrymen.

Recent progress

CHAPTER VI

IN GERMAN TERRITORY

Beginnings in German territory

ALMOST the last words spoken by Bishop Hannington were a message to Mwanga, the then king of Uganda, to the effect that the Bishop had purchased the road to Uganda with his life. The words now seem almost prophetic, for the railway

from Mombasa to the shore of the Victoria Lake follows, roughly speaking, the route along which Bishop Hannington travelled. Before his fatal journey it had been the custom to make Zanzibar and not Mombasa the starting point for expeditions into the interior, to proceed through the Ukaguru and Ugogo Countries to the south end of the Lake, and then to cross in native canoes to Uganda. Thus it was that the C.M.S. was led to begin its work in what is now German East Africa. The famous traveller, Stanley, while in Uganda was impressed with the superiority of the people of that country to the ordinary African savages, and with the readiness of the king, Mtesa, to receive Christian teachers, and wrote a letter, which appeared in the *Daily Telegraph*, challenging Christendom to undertake work among the Baganda.* The C.M.S. was led by a chain of circumstances to take up the challenge, and in 1876 a party of missionaries started for the Victoria Lake by the route from Zanzibar. In the course of their journey they reached, about 220 miles from the coast, a collection of small villages scattered over a considerable area, and known by the name of Mpapua. The position was one of great importance, for it was just on the frontier-line between the hill country of Ukaguru and the great plain of Ugogo, and all the routes between the coast and the great lakes converged there. This place, which is about 3,000 feet above the sea-level, was first recommended to the Society by Captain Cameron as suitable for a station, and a lay missionary, an engineer, was placed there in 1876. His health, however, soon broke down, and the permanent occupation of the station dates from 1878, when Dr. E. J. Baxter and Mr. J. T. Last arrived there. Two years later, in January, 1880, Mr. Last took up his residence at Mamboya, which lies fifty-five miles to the east of Mpapua. He left for the coast in a few months' time, returning in November with his wife, the first Englishwoman to penetrate into the interior of Eastern Equatorial Africa. Kissokwe, six miles from Mpapua, was occupied in 1883, as a branch station of Mpapua.

* See *The Wonderful Story of Uganda*, pp. 4, 5.

Rising of Arab chiefs

The missionaries experienced little difficulty in getting in touch with the people, and they were cheered by seeing a few baptisms as the result of their work. Then suddenly the Mission was placed in considerable peril through the hostility shown to the Germans by a couple of Arab chiefs, Bushiri and Bwana Heri. A warning was received towards the end of June, 1889, that the former was proceeding up-country to attack the Europeans at Mamboya and Mpapua, intending to kill the Germans and capture the English. The day after the receipt of this intelligence, which was not credited, Bushiri arrived at Mpapua,and the same evening entered the house of Lieutenant Giese, the German officer in command, whose companion was unfortunately shot by the Arabs, though he himself escaped through a window and got safely to the coast. The Rev. J. C. Price, who was in charge at the station, was providentially at Kissokwe that night. Bushiri retired for a time, but returned on July 5, and sought an interview with Mr. Price, making earnest protestations of friendship towards him. The latter, however, was secretly informed by a convert that he had heard Bushiri offer a reward to ten of his men if they could succeed in catching Mr. Price and the chief of Mpapua. Mr. Price at once led off all the mission adherents to Kissokwe, and soon after his departure the Arabs arrived at the mission-house, and burned it, as well as the church and every building belonging to the place.

Missionaries in danger

MASAI WOMAN AND CHILD

Other workers besides Mr. Price were in danger, and Mr. and Mrs. J. Roscoe (the latter in delicate health), who were at Mamboya at the time, *en route* from Uganda to England, had a most perilous journey to Mombasa. They were captured by Bushiri, but their places were taken in his camp by two of the Frere Town missionaries, who were ultimately redeemed by the payment of two wooden soap boxes full of rupees.

After these troubles, however, the Wagogo displayed increased interest in the teaching, and about two hundred persons gave in their names at Mpapua as desirous of receiving instruction, while at Kissokwe hundreds came forward from among the very people who had formerly been the bitterest opponents of Christianity.

Famine visited the Mission in 1891, and again, more severely, in 1894, but year by year baptisms were recorded, several chiefs being among the converts; and at the end of 1899 the statistics of the Mission showed nearly 200 baptized Christians, besides sixty-six unbaptized adherents.

Extension

Bishop Peel's consecration was speedily followed by extension in German East Africa as well as in British territory. Berega, Nyangala and Itumba, all in the neighbourhood of Mamboya, were occupied in 1900, and also Mvumi, about fifty miles west of Mpapua; while in the following year Bugiri, north of Mvumi, received a resident missionary; and in 1904 Kongwa, north of Mpapua, was occupied as the chief centre of the district including the last named station and Kissokwe. At most of the new stations the firstfruits were gathered in within a few years, and though at Mpapua and Kissokwe the tide ebbed somewhat, at Mamboya, where the first unmarried women missionaries to reside at an up-country station had arrived in 1894, inquirers continued to come forward, and several of them were baptized.

The work met with another interruption in the summer of 1905 through a rising of the natives against the Germans. A Roman Catholic bishop and four of his missionaries were killed, a station of the Universities' Mission was destroyed,

and the lives of the C.M.S. workers were so seriously endangered that it was deemed wise for them to withdraw to Kiboriani, the Society's sanatorium near Mpapua. It was not until the following March that it was considered safe to re-occupy Kongwa; two more months elapsed before the

Rebellion hinders the work

MEDICINE-MAN OF THE WA-NYAMWEZI, WITH TWO GODS' HOUSES

workers could return to any other station; and it was a year or two before the effects of the rebellion ceased to be felt. Another hindrance to progress in the Mission of late years has been the depletion of the staff of missionaries, especially of ordained men. Itumba and Nyangara had to be abandoned, though the latter station has since again been occupied; and

the communicants in the Kongwa district, about 100 in number, only once or twice in 1910 had opportunities of partaking of the Holy Communion, viz., when a clergyman from one of the other districts happened to be at the station. Other difficulties consist in the intense conservatism of the people; their frequent removals, which make it hard to get them for a regular course of instruction; and the growth of Islam, fostered by the decision of the German Government to introduce Swahili teachers, who are Mohammedans, for their schools, and by the construction of the railway, which, while facilitating the movements of the missionaries, leads to the erection in its neighbourhood of little mosques, 'quite insignificant huts, but yet sufficient for the scattering broadcast of the seeds of false doctrine.'

In spite of these difficulties the Mission has increased its grip on the younger generation. The medical work at Mamboya has served to bring the missionaries into touch with many of the people, and to undermine the influence of the medicine-men; and the out-schools, an organization peculiar to the Mission, have been fruitful in inquirers. Periodically—three times a week, once a week, once in three weeks, or once a month, according to the distance from the station—a village is visited by a missionary or African teacher, and there beneath some rough shelter or the shade of a large tree men and women as well as children are taught for a few hours with the aid of a cloth sheet on which have been printed the letters of the alphabet or easy syllables, and afterwards listen to a simple Gospel address.

Out-schools

Through these and other methods of work a mass movement towards Christianity has begun. In 1911 Bishop Peel, revisiting the stations after a lapse of three years, wrote:—

A mass movement

> Heathenism is hard hit in the whole field. All hostility has vanished in places in which, to say the least, there was no welcome in past days. In every part which the missionaries and their African helpers can possibly reach there is interest and readiness to be instructed.

Sunday after Sunday in that year people stood up in the

church at Mvumi, from eight or nine to more than one hundred at a time, publicly renouncing Heathenism, and confessing their wish to learn about the Saviour. Altogether 733 persons were admitted as inquirers in the Mvumi district in 1911, while twenty-one adults received baptism. In the Bugiri district, again, 500 inquirers were added to the roll, most of them from the central station, but many also from the district; while at Kongwa, notwithstanding the adverse

ITINERATING BETWEEN MAMBOYA AND MPAPUA

[Ready for the Lantern Lecture]

influence of a rain-maker, whose power is greater than that of a chief, there was quite a band of men and women under instruction for the catechumenate. In German territory, as well as in British East Africa, there seems good reason to hope, if only the staff of workers can be maintained, for large ingatherings of souls in the near future.

PRINTED BY WILLIAM CLOWES AND SONS, LIMITED, LONDON AND BECCLES.

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